



Ananta Karuna

VOLUME 3, 1993

ISSUE NO. 16



By Ananta Karuna Publication

Loving Kindness in Action
ANANTA KARUNA
Volume III, 1993
Issue No. 16

published by

Ananta Karuna Publications

Director	-	Venerable Khandro Rinpoche
Contributing Staff	-	Jetsun Dechen Paldon
		Grace V. Mcleod
		Virginia Smith
		Margaret Haines
		Helen Lindo
		Dylan Smith
		Ani Damchoe

Subscription and Publication handled by :-

Virginia Smith
2399 Styan Rd.
Victoria, B.C.
CANADA
V8Z 5S3

Jetsun Dechen Paldon
Nyingmapa Mahabuddha Vihara
Clement Town 248002
Dehra Dun (U.P.)
India

Ananta Karuna Relief Society
All Rights Reserved

Laser Typset and Printed at
Micro Mint (I) Pvt. Ltd.
9-A, Astley Hall, Dehra Dun (U.P.)

Contents

Sl. No	Description	Page No.
1.	Ananta Karuna Relief Project	1
2.	In Search of Happiness	2
3.	Prayer to Chenrezig	5
4.	An Introduction to View, Meditation and action in the Kagyu Lineage	7
5.	A teaching by his holiness	9
6.	The Guru Yoga which continuously waters the seedlings of the four bodies of the Buddha	13
7.	The Kagyudpa School and the Karmapa Sect of Tibet	14
8.	Listening	18
9.	Hollow Body Exercise	19
10.	Interview with Khandro Chenmo Rinpochey	22
11.	The Generation Gap	27
12.	Jetsun Milarepa	28
13.	The situation of Maori Children in New Zealand	30
14.	The Buddha Sakyamuni Said	35

Ananta Karuna Relief Project...

The Ananta Karuna Relief Project is still doing its part to bring relief and comfort to some of the poorest of the poor in India, including the H.D.P. settlement (lepers) at Dehra Dun, and some elderly destitute people. It is through Khandro Rinpoche and other members of her family that essentials are provided. As you know we try and make sure that the H.D.P. settlement is supplied with basic food such as rice and dal. Many cannot even go out to beg which is their only other way of earning money for food. A memorable aspect of this settlement is that the 60 or so people work together as a community and care for each other.

In recent years Khandro Rinpoche has taught some of the H.D.P's to knit and provided them with wool. We found it more practical to buy wool locally in India than send for it from North America. Khandro says she thought it was more practical to buy dark shades of wool for this knitting, but the people from the settlement said, "No, no, we would like bright colours!" So now they have knitted striped sweaters in all colours of the rainbow. We are also providing those who need them with glasses, so that they can see better. For those whose disease is controlled, there are still many physical problems, so that when sight is affected we can help in this way too. A local hospital provides some medication and other minimal health care, but even when stabilized they still cannot return to ordinary life.

It is a great blessing to be able to help a project like this, many of us are so fortunate in many ways. Our practice in mindfulness helps us to show love and compassion to others and develop

generosity in our hearts. In North America, even when we are old we are supplied with food and shelter. Sometimes we find our life full of difficulties; even so compared with those we hope to help, we have many choices they are not able to make.

Conditions in India, as in many many countries throughout the world, are not good at this time, and the cost of rice and dal has risen a great deal, so costs of providing even basic supplies have increased.

The small group of contributors here is Canada and U.S.A. have been faithfully helping in this way. Our thanks to you. We hope that others will be moved to send contributions to the **ANANTA KARUNA RELIEF PROJECT**, C/o Mrs. Margaret Haines, R.R.I. Chu-an Dr. C.42, Ganges, B.C. V0S 1E0, Canada.

We have become a registered society and have applied for a tax number in Ottawa. We await word that our application has been granted. We have no doubt that we will obtain our tax number this year. We will let all contributors know as soon as this news has been received here. Meanwhile, we feel it is safe to say that any monies donated in 1993 will be included in charitable donations. At present, it would be helpful to include Margaret Haines on the cheque or money order with Ananta Karuna Relief Project, so that bank clearance is expedited. Rest assured every penny of your donation goes to the A.K.R.P., and we consider any expenses our personal contribution to Khandro Rinpoche's relief projects. Thank you again...we hope to hear from many of you soon.

In Search of Happiness

Happiness. Where and why do we all look for it? Sitting in a restaurant, watching the television, singing a song or in meditation; in fact all around. But can we find it? Do we know what it is?

It is well said that we lose more time looking for happiness than actually enjoying it. It then comes on its own, so suddenly that we are left blinking and worst of all, it comes for those fleeting moments that before you can actually recognize it, it is gone. Generally, people tend to look for it in odd places. In a good restaurant, with a family, on the dance floor, in smoking, in a bottle of liquor, or in a set of new clothes. But happiness is not there, because these are just illusions of real happiness.

The truth is that happiness just happens. We don't earn it. We may not deserve it. And most of the time we are too BUSY to observe it, because we continue to live with illusions. We want to be happy, happy with money, happy with family, we want to meditate to be happy. But happiness is just happening because a child is smiling, because a flower has bloomed, or because you have just helped someone who deserves it. But we look away. Our pursuit of happiness makes us cowardly. We try to defend not our happiness, but the way we have chosen to be happy. We throw away the books that question our own beliefs because we are not strong enough to stand questioning, but we nevertheless defend them as a source of happiness. We desert our friends when they tell us the truth, because we believe that friends must always provide happiness. We imagine that sorrow lives forever, and so must happiness. If the hunt for happiness is our own first mistake, then expecting it to be permanent is the second. The happiest people in the world are those who never pursue happiness consciously. They are the people who recognize happiness when it comes along, and then give it up without regrets.

Just think, if happiness was permanent, how would we recognize it. If you spent the winter months wrapped in woolens, how would you know what it is like to bask in the sunshine. Some people think that happiness is the end of sadness, of discomfort. Some may find it is taking off a shoe that pinches, while others may find it in walking barefoot on the beach.

But Beware. When misery is habitually relieved, the result is seldom happiness. A man may take to drinking alcohol to find happiness, but after some time he begins to drink because without liquor he feels sad, depleted and miserable. The thing we are looking for (Happiness) is actually within us. At every age it manifests itself in various forms. When you are a child, your mother's arms are happiness.

At 10, it may be a box of chocolates. When 18, a budding romance. When married, you may see happiness through the eyes of your husband or wife and children. when you are old, it comes disguised as God.

Happiness is nothing we can touch. It is not a thing. It is a feeling. A silence which can fill the world. If you just give it enough space.

* * *





མཐོང་ལྟ་བུ་

Tenzin Gyurmed

PRAYER TO CHENREZIG

Mighty ruler of the world, regard us with compassion.
Revered Lord, Treasurer of mercy, be our refuge.

Most exalted Chenrezig, I pray to you,
From the great boundless ocean of Samsara,
Chenrezig, guide me while crossing to the Other Shore.

When beclouded by the darkness of ignorance and misunderstanding,
Chenrezig, be a radiant lamp.

When I burn with anger against my enemies,
Chenrezig act as a pacifying stream of water.

When I am in a whirlpool of passionate attraction
Towards my relatives,
Chenrezig, allow me to understand the nature of being.

When I am tied by the knot of avarice to wealth,
Chenrezig, be the steward of renunciation.

When this body of the four elements becomes diseased,
Chenrezig, be the King of Doctors.

When terror and fear of death arises,
Chenrezig, restore my mind by showing your face.

When I wander friendless on the tortuous path of the Bardo,
Chenrezig, be an honored companion.

When I go alone from amidst many relatives
And friends,
At the time of death,
Chenrezig, guide me to the blissful fields
Of Dewachen.

When I suffer in the womb,
Chenrezig, pitch a tent of light.

When I possess the body of an untutored child.
Chenrezig, be my spiritual guide and friend.

When praying and meditating upon the crown
Of the head,
Chenrezig, be my root guru

When meditating upon the white lotus in the heart,
Chenrezig, be my helper.

When obstacles and difficulties occur
Outwardly and inwardly,
Chenrezig, be my peaceful Dharmapala.

When I suffer from hunger and thirst,
Chenrezig, grant me whatever siddhis I wish.

At the end of life, death is certain,
Chenrezig, foretell my future.

During the distinct recitation of the
Six Letter Mantra,
Chenrezig, look down with compassion.

May I attain the Supreme State of Illumination
Of Buddha,
Here and now, through the merit of this prayer,
And the blessing of Chenrezig.

Mind of Powerful Compassion,
Exalted Chenrezig
Take me into your mind,
With your attendance.

I beseech you to guide all sentient beings
Of the Six Realms,
My parents and myself,
Quickly over the ocean of Samsara.

The suffering of the world
In this life and all lives,
Through the Power of Chenrezig,
The saviour of beings,
Having been shown the Infallable Noble Path,
May we soon reach the Buddha stage.

An Introduction to
View, Meditation, and
Action
in the Kagyu Lineage

**His Eminence Jamgon Kongtrul
Rinpoche**

The Buddhist path is based upon a specific goal, and it is essential at the very beginning to understand what this goal is and why we practice the Dharma. Our goal is to realize the ultimate truth completely free from suffering; the purpose of practice is to overcome our own suffering and the suffering of others, and to lead all living beings, including ourselves, to buddhahood. To achieve this purpose, the incomparable Dakpo Kagyu lineage presents a system of practice consisting of three elements, view, meditation and action. Without a correct understanding of each of these one cannot reach buddhahood.

At present, we are all under the influence of pain and suffering because we do not know the ultimate truth, the "everything-as-it-is-ness." We are confused because we neither know the reality nor believe the authenticity of this truth, and to overcome our confusion we need to practice all three elements of the Dakpo Kagyu system. We cannot be content with knowing only the view without the meditation, for example, or meditation without action. The ground of realization is the combined understanding of all three elements of practice, and this is the foundation of buddhahood.

The root cause of our confusion is ignorance. In



Buddhist philosophy, ignorance is not regarded as a lack of general knowledge, but instead means lacking knowledge of the ultimate truth. With no understanding of the authentic view, we construct a wrong view and act upon that. In Tibetan this state of mind is called *trulpa*, which although often translated as "confusion," literally *pa* means "mistaken view." An error is always called *trulpa*; in other words, you always make a mistake through confusion. The point here is that there always is an authentic view. The ultimate truth is never absent, but because we do not recognize it, we project instead a wrong view. So long as we do that, we are ignorant and we perpetuate our confusion.

If you have no knowledge of the right view, you cannot possibly develop it properly. Even if you are inspired by practice and have great devotion, you will experience hardship and difficulties. For example, a person with a mistaken view may hope for immediate and visible results from meditation. When nothing happens, the student is bitterly disappointed and concludes that practice is not effective, thus retaining not only a wrong view of ultimate truth, but also a wrong attitude toward the Dharma. Such a student undergoes

the incredible pain and suffering of losing faith.

It is not that the Dharma does not work, but that practitioners with a wrong view do not know what the Dharma is good for and how it should be applied. Because of their mistaken view, many students regard Dharma practice simply as work. They think that if it makes them uneasy they can just stop practice is not like that; it cannot be rejected just because it may make us uncomfortable.

Some students misunderstand what we are talking about and think that to have knowledge of the right view they have to learn Buddhist texts by heart and there are quite a lot of Buddhist texts. Naturally, they get discouraged. If you have the time and the capacity to learn, then of course it is always beneficial to engage in formal study. But you do not have to get a degree in Buddhism to understand the right view; you must learn it from your teacher's explanation of the reason for practicing the Dharma, and that explanation will be all that you will need to develop an authentic view.

At the same time, you cannot assume that knowledge alone is sufficient. After all, the goal of practice is to actually experience or realize the authentic truth, and for that you have to practice meditation. The whole idea of meditation is to pacify your mind. Without peaceful mind you might become so caught up in a literal understanding of the view that you do not apply what you have learned to your daily life and to your practice. As a result, instead of pacifying your mind you feed your ego and you develop pride in your understanding of the view of Buddhism. To avoid the hazard of egotism, you must apply the

practice of meditation.

Once you have practice meditation, then you can combine view and meditation into action. Practice is not contradictory to daily activity, for if you are meditating properly then you should be able to conduct your regular activities without developing defilements, or neurotic thoughts, such as aggression. Meditation should be applied on regular basis in all activities, and that is known as the action part of view, meditation, and action.

If you do not apply meditation in action in your daily activities you forget the purpose of meditation and allow neurotic thoughts such as anger and hatred to develop then, sitting on your cushion in front of the shrine is a waste of time. To make practice worthwhile, you have to bring a sense of mindfulness and alertness to your normal activity. In this way you remove confusion; eliminate wrong-doings and adopt right doings.

Meditation and action are interrelated. If you do good meditation and apply it mindfully to your behavior, then your action will in turn enrich your meditation experience. The same interrelation exists between view and action. With a correct understanding, and with diligence and mindfulness, you can bring the right view into daily life, and applying view to action in this way will further develop and enrich your meditation. In short, all three are interdependent.

This teaching was given by His Eminence Jamgon Kongtrul Rinpoche at ktd, Woodstock, December, 1988. It was translated by Chojor Radha and edited by Sally Clay.

Used by Permission of His Eminence

* * *

A Teaching by His Holiness

Mindrolling Tichen Rinpoche

Beginners in Buddhism should realize the nature of the samsaric world which stresses material things, and the nature of the non-samsaric world which stresses the pure essence of mind. The material things in this samsaric world such as the sky and the earth, the sun and the moon, the mountains and the rivers, and all plants and minerals will have to pass through four stages of impermanence, namely existence, duration, decay and voidness. All living creatures will also be subject to a similar four stages of impermanence, namely - birth, aging, sickness and death. All Buddhists should realize the impermanent nature and voidness of this material world, and know that all life forms will eventually end in death, and refrain from attachment to the physical body and egoism of the I; the humans, the sentient beings, and those beings craving continuous samsaric existence, all eventually end in voidness. In fact, only the pure essence of mind (not referring to the human heart) does not end in voidness. The mind is classified into the impure mind and the pure mind. The impure mind resembles the delusive mind of sentient beings and subject to existence and destruction. The pure mind resembles the enlightened mind (Bodhicitta) of the Buddhas, neither subject to existence nor destruction.

What is meant by the delusive mind of the sentient beings? When the six sense organs (eyes, ears, nose, tongue, body, mind) perceive, crave and cling to the six sense objects (sight, sound, smell, taste, feeling, thought) and the eight consciousness (vijnana of eyes, ears, nose tongue,

body, mind mano, alaya) resulting in the distinction of like and dislike, accept and reject, including the arising of the five poisons of greed, hatred, ignorance, pride and envy, the seven passions and the six desires, the duality of truth and falsehood, friendship and enmity, gain and loss, leading to the arising of retaliation and various emotional actions. All these delusions that lead to continuous idle thoughts being formed in the eight consciousness are classified as the delusive mind of sentient beings.

The ignorant and delusive mind results in birth and death in the three worlds of desire, form and formlessness within the six realms of Samsara. The illuminated and pure mind will pass over birth and death and realize the ultimate reality and absolute enlightenment attained in the four divine states of enlightenment.

The human being has a mind, and hence arise streams of thought, either pure or impure. The pure mind does not crave and cling to the six sense objects in contact whereas the impure mind does. So far, there is not a human being in this world who has never craved and clung to the six sense objects in contact. When the mind is in contact with the sixth sense object and if even thoughts and actions of greed, hatred, lust, killing and so forth occur, then a non-virtue Karma has been created. On the contrary, if good thoughts and actions of charity, morality and patience occur, then a virtue Karma is created. The Law of Cause and Effect states that a virtue will result in the

reward of happiness, and a non-virtuous act will result in punishment suffering. The human being will encounter at the Ground of Cause, different degrees of virtuous and non-virtuous acts, but at the ground of Effect will be rebirth in the realm of heavenly gods, asuras, humans, animals, hungry ghosts and hells. If this Karma of virtuous and non-virtuous acts is continuously created in the six realms of Samsara, then the chain of cycle existence will not be broken.

Imagine if thoughts were to rise from the delusive mind of sentient beings. Reflect on the Buddha's saying "The three worlds of desire, form and formless are not beyond the pure essence of mind. All matters and phenomena are only delusions of the mind." All practitioners of virtue should realize that all idle thoughts initially rise due to the delusive mind of sentient beings have attachment of the matters and phenomena of this samsaric world. If the mind does not crave and cling to the six sense objects in contact, then the Law of Cause and effect says there is no Karma created. If one can discipline the mind by not allowing even one single idle thought to arise, then the six entrances of Samsara are sealed, cyclic existence ended, and the chains of Karma broken, and one will be liberated from the cycle of sumandi of this voidness. Then one attains the two divine states of a Hearer (Sravaka) and a Solitary Realizer (Pratyekabuddha) in pure body and mind. These two states are not absolute, and if progressed further by practicing the six perfections (paramitas) of charity, morality, patience, perseverance, meditation and wisdom, then one will attain the state of a Bodhisattva. One who has not realized the essence of mind and thinks that he is enlightened and has negative thoughts of the dharma is considered to have violated the

Buddhist Teachings, and will be subjected to bondage in samsara. One should realize that liberation is attained within one's essence of mind and there is neither gain nor loss which is due to attachment of the ego I.

All Buddhists should follow the teachings of Bodhisattava Maitreya, which say "Distinction is delusion, non-distinction is wisdom. One who abides by delusion will have an impure mind and be subject to birth and death. One who abides by wisdom will realize the pure essence of mind and attain buddhahood." The Bhuddha has taught his followers to abide by four noble methods, namely; (1) one should abide by the dharma and not the preacher, (2) one should abide by the true meaning of the dharma and not the language of the dharma, (3) one should abide by the wisdom of the mind and not the delusion of the mind, (4) one should abide by the Buddhist Scriptures and not the teachings of the opponents of the Buddhist Order. One should especially abide by one's wisdom and not one's delusion, as latter will result in rebirth in the realm of hell. If one can comprehend all these, then one's goal will be near.

What is meant by the enlightened mind of the buddhas? That means realization of truth and liberation from samsara for oneself and all sentient beings until final and supreme enlightenment is attained. If one adheres to this teaching and practices it, the bodhicitta will develop and if realization is attained then Buddhahood is achieved. Buddhahood is absolute realization of the pure essence of mind and is classified under three divisions, namely (1) exoteric or external realization, (2) esoteric or internal realization, (3) perfect or "middlepath" realization. The exoteric realization refers to the manifestation of the

mind and more stress on awareness the manifestation of the mind and more stress on awareness. The esoteric realization refers to the tranquility of the mind and more stress on calmness. The perfect realization refers to the indifference of the mind and more stress on purification. If all three of them are amalgamated into one practice, great bodhicitta will develop and one will attain absolute realization. If this method is practiced, then one can realize his true self nature (dharmakaya) and maintain indifference of the mind toward all phenomena. Hence he has attained deep meditation by keeping his mind free from distinction of like and dislike, acceptance and rejection, and maintain equality of mind free from all duality, free from birth and death, and perfect enlightenment (nirvana) is attained.

The exoteric or external realization teaches us that a practitioner who encounters all external phenomena should refrain from distinction of like and dislike, acceptance and rejection, and should always maintain equality of mind, free from attachment. The main aim here is to enable the practitioner using the oral transmission to practice this method whole-heartedly, thus purifying the six sense organs.

The esoteric, or internal realization teaches us that a practitioner who encounters all internal phenomena within his mind, whether past, present or future, should refrain from distinction of like and dislike, acceptance and rejection, and always maintain equality of mind, free from illusions. The main aim here is to enable the practitioner, using this oral transmission to practice this method whole-heartedly, thus purifying the seventh consciousness.

The perfect, or "middle-path" realization teaches us that a practitioner who encounters all external and internal phenomena should amalgamate both into one, known as middle phenomena. Image all external phenomena as unreal and illusory (like a dream) and all internal phenomena as ultimately void, and refrain from distinction of like and dislike, accept and reject, and maintain equality of mind, and recognize both phenomena as similar delusions. The main aim here it to enable the practitioner using this oral transmission to practice this method whole-heartedly, purifying the eighth consciousness, transforming it into the ninth or pure consciousness, also known as the pure self nature of the practitioner. The scripture says "the purity and wisdom of all Buddhas resembling the brightness of the full moon, all because of the voidness of all things. If sentient beings could control and purify their minds, then the true nature of bodicitta would appear." The practitioner should at all times maintain equality of mind so that his pure self-nature would amalgamate with the dharmadhatu (universal buddha nature) until perfect enlightenment is attained.

There is no other way to practice Buddhism except to follow the true teachings of the Buddha based on self-determination and effort to purify the mind, and great bodhicitta will be generated if the practitioner is determined to save all sentient beings from the ocean of sufferings by transforming their delusive mind into pure mind.

As long as all sentient beings have not realized their pure essence of mind, they will still crave and cling to illusory matters of sight and sound. Their mind will be influenced and converted by the six sense objects, bound by the four elements

and the five aggregates (skandhas), deluded by the four forms, and hence unable to free themselves from cyclic existence. If they can abandon cyclic existence by realizing their pure essence of mind, then the six sense objects will be transformed into Buddha nature.

The Buddha has said "All sentient beings have the buddha nature inherent in themselves. I have attained Buddhahood, but you have not. All past

and future buddhas have and will abide by the doctrine of bodhicitta by comprehending it, practicing it, and realizing it. I too had to follow this supreme path to develop bodhicitta and attain enlightenment, and I pray that all sentient beings well follow this path".

Mantra for Developing Bodhicitta

Om, Bodhi Citta, Vajra Sa Ma Ya, Ah Hum.



THE GURU YOGA WHICH CONTINUOUSLY WATERS THE SEEDLINGS OF THE FOUR BODIES OF THE BUDDHA

By

His Holiness Rangjung Rikpi Dorje

The Sixteenth Karmapa

At this time of the Dark Age
When men are undisciplined and hard to control,
before the great Lama, the Saviour of all, I bow
with the uttermost devotion.

That the night-flowering lotus, the Kumudini, of
the mind may open in pupils with aptitude, the
auspicious vessels, the nectar drops of the moon
fall upon it.

First, the preparatory or basic Dharma has to be
thought about carefully. Give up all actions of
body, voice and mind that harm others, and keep
the vow that you will benefit others. Both of these
must be accomplished first. Then comes the fun-
damental meditation...the practice.

The Puja and Sadhana

In the mind from the divine play of the
Dharmadhatu in the sphere that is unborn, away
from extremes, completely fearless, in the wave of
bliss that slips into the voidness, emerges in the
sky before us a cloud of offerings as the Bodhisattva
Kuntuzangpo made, the all good, vast as the
ocean.

On the lion throne, charming to the heart, is a
lotus and within it is the mood disc. In the flash
of a second we call to our lama to be seated on it.

He who is the Three Roots, all concentrated in one
supremely holy form, in which the activity of the
Jinas is manifest. Peaceful, smiling with the
radiance of the Autumn moon. He who is wearing
the black Vajra Crown, whose very sight brings
liberation. Bordered with lines of gold made of the
hair of one hundred thousand dakinis, the Heav-
enly Mothers of Space. Two-armed, symbol of the
union of wisdom and means holding the Vajra
and bell; wrapped in the three Dharma robes an
sitting in the Vajra asana or lotus pose.

Never stirring from the mood of the great bliss...the
Maha Ananda. Adorned with the sings of a Bud-
dha and the Eight Lucky Symbols. He is sitting in
a glory of light. Keep your mind firm wholly
undistracted. Think, addressing the Lama, "You
know all my troubles and I am praying to you with
my whole heart".

My Lama, greatly merciful one,
in whom I always take refuge
You I am beseeching.

Of myself and all men
by your blessing remove the fog of delusion, the
clouds of ignorance calm this mind the gloom of
delusion.

Show me, I beg of you, the unborn Light Void may
it arise in me.

Repeat this as many times as you can-

From the Three Sacred letters OM AH HUNG on the body of the lama the white, red and blue rays of light stream out singly and all together. They are absorbed in the Three sacred places in my body. The four initiations have been fulfilled. All impurities in our knowledge are washed away and the bad tendencies that spoil the equanimity of our mind are completely removed. The essential body of liberation is born.

Remain in that meditation that arises naturally, spontaneous and complete.

Karmap Chen No*

The Lama's body, voice and mind and my body, voice and mind are one and the same. Consciously think of them as one. Lose consciousness of self and lama, be away from duality and this idea of mixing.

Remain in the state away from extremes, without thought, in deep meditation. After that all virtues and good qualities will increasingly arise in you.

Om Swabhava Shuddha

Mantras are not translatable but the meaning is O my Guru, you who know everything, look towards me. Keep me in your mind.

THE KAGYUDPA SCHOOL & THE KARMAPA SECT OF TIBET

The Kagyudpa School of "Yuga" in Tibet is based on the famous Six Doctrines as expounded by the four famous saints, Tilopa (975 A.D.), Naropa, Marpa and Milarepa (1052-1135 A.D.). This school emphasizes the metaphysical aspects of "Sunyata", or the unqualified void which means undifferentiated unity, a unity between subject and object resting completely in itself.

The concept was taken over by the early Vajrayana from the traditions of the Sunyavadins and has remained an essential undercurrent in the spiritual life of the Buddhist Tantras in Tibet. The Kagyudpa School developed a special system of meditation as practiced and propagated by the four Siddhas Tilopa, Narpa and Milarepa.

The Mahamudra meditation teaching was imparted to Tilopa by the celestial Buddha Dorje Chang (Dharmakaya Vajra Dhara), the Divine Guru of the Kagyudpa Sect. Tilopa conveyed it orally, as an esoteric doctrine, to his disciple Naropa, Marpa and Milarepa.

The Mahamudra meditation teaching was imparted to Tilopa by the celestial Buddha Dorje Chang (Dharmakaya Vajra Dhara), the Divine Guru of the Kagyudpa Sect. Tilopa conveyed it orally, as an esoteric doctrine, to his disciple Naropa, the great pandit and yogi who was once the Kulapati or Chancellor of Nalanda University.

The Six Doctrines of Naropa are as follows:

- | | |
|--|--------|
| 1. The Doctrine of the Inner Fire | Tummo |
| 2. The Doctrine of the Illusory Body | Gyu lu |
| 3. The Doctrine of the Dream State | Mi lam |
| 4. The Doctrine of the Clear Light | Hosal |
| 5. The Doctrine of the Intermediate State | Bardo |
| 6. The Doctrine of the Transference of Consciousness | Phowa |

Naropa transmitted the doctrines to Marpa, the great yogi and scholar-translator, a native of Lhobrag in Tibet. Having attained perfection in meditation, devotional practice and the study of the sacred texts (Sutras) Marpa introduced the doctrines to Tibet for the first time.

Marpa was followed by his famous disciple Milarepa whose fame as a great saint and yogi spread throughout the length and breath of the Mahayana Buddhist world of those times. The great yogi Naropa once remarked in praise of Milarepa: "just like the sun which lights up the mighty mountain tops, there is one "Thos-Pa-Dgah" (Meaning Milarepa) in the dark northern country of Tibet, before whom I bow down.

The main subject of Milarepa's spiritual practice is the "Yoga of the Inner Fire" Marpa gave him the manuscript of Tummo together with Naropa's mantle as a symbol of spiritual authority. He had unloosened the knots of his own being. This being with meditative visualization and brought to its perfect fulfillment in ultimate integration is the light of united wisdom. Milarepa's chief disciple was the great saintly scholar Gampopa. He had the first Karmapa, Dhusum Khenpa as his disciple. By virtue of his attainment of the past,

present and future has given indications of being an avatar of Avalokiteshvara.

The Bodhisattvas deny themselves Buddhahood in order to partake in a dedicated struggle for the deliverance of living beings from the ills and sufferings of this world and to guide all beings on the Path. True to this lofty ideal the Bodhisattvas are dedicated to the promotion of the highest good of humanity, irrespective of the magnitude of the self-sacrifice required of them. Many means are adopted by the Bodhisattvas, for the happy and speedy realization of their cherished object. The Karmapa, an incarnation of the Bodhisattva, Avalokiteshvara, adopted the practice of giving the famous Sacred Vajra Crown ceremony which has the power of conferring "Deliverance at Sight" to all living beings beholding it. The original Crown or Hat is said to be woven from the precious hair of as many as a hundred thousand dakinis or heavenly beings and was offered to Dhusum khyenpa, the first Karmapa, who sanctified and blessed it with the indescribable, miraculous, quality of Deliverance at Sight. The sacred duty of giving this ceremony, whenever possible, has evolved through the successive Karmapas to this day.

A very short historical account of the Karmapas is given here. The Karmapas in their earthly lives have preserved and practiced the principle of their faith and show the right path to their followers.

SCHOLARSHIP AND YOGIC ACHIEVEMENTS

The Karmapas have been famous for their erudite scholarship, integrity of character and excel-

lence in human form. They loved and cared for the spiritual salvation of all beings. They were equally honoured and followed in their faith by Kings, Lamas and the laity in the Tibetan, Chinese and Mongolian communities. The names of Karma Pakshi, Rangchun Dorje and Karmapas like Dezin Shekpa and others are well known to every devotee of Tibetan Buddhism.

Karma Pakshi the second convinced the Taoists of his faith. He threw the costly presents offered to him on his travels into a spring near Shang Tu (China) and recovered them from a pool near Tsurphu (Tibet). Records of the miracles performed by the fifth Karmapa are still there, inscribed on a silk backed scroll fifty feet by two and a half feet long, in five languages. The Karmapas travelled widely all over Tibet, China, Mongolia, Sikkim, Nepal, India and Bhutan. They studied the rare manuscripts available in the oldest monasteries there and contributed their own experience and knowledge to literature and science as it prevailed in Tibet.

RULER'S TRIBUTES

Mighty rulers like Kublai Khan of Mongolia, the emperors of old China, the Khakan of Karakorum, and the emperor of Toghhan Tomur, respected the Karmapas and listened to their teachings. Sometimes they even abandoned their plans of conquest on the advice of the Karmapas. Rulers invited the Karmapas time and again and wanted them to stay with them as spiritual gurus. The rulers of Sikkim, Bhutan and Ladakh also showed a great religious devotion for the Karmapas.

RECOGNITION OF THE POTOLA

His Holiness the Dalai Lama both in the past and

in the present has recognized the Karmapas as the supreme head of the sect. In fact, the Karmapas of the Black Hat group have always enjoyed his good will in their task of leading their followers to the goal of liberation, peace and tranquility in the religious surroundings of their monasteries. The monasteries were and still are, the field of their spiritual activities.

THE 16TH KARMAPA, GYALWA RANGJUNG RIKPE DORJE

It has been a traditional practice peculiar to all avatars of the Karmapas to predict their next birth before they expire. The prediction contains all details like time, place and date as well as the names and addresses of the would-be-parents. The fifteenth Karmapa also left a prediction about his next birth which came out true in every detail. The present sixteenth Karmapa came into being in 1923. Three days after his birth, the mantras of Manjushri and Avalokiteshvara were uttered by the child incarnate.

In his 8th year he was ceremoniously taken to Sharpul Palpam Chos Khorling, where he was solemnly enthroned in the presence of all avatars, disciples, lamas, officers and laymen of Dokham Gangdruk and Tsurphu, the principal seat of the Karmapas. Ten thousand of devotees assembled there and received the first blessings.

Then he was seen of by the assembly there with all due ceremonies and left Kham Province for Tsurphu. On his way he called upon the 13th Dalai Lama, Thupten Gyamtso, who graciously acknowledged him as the 16th Karmapa. He then proceeded to Tsurphu and there again the ceremony of recognition was performed. The representatives of the rulers of Sikkim, Bhutan, Ladakh

and prominent Incarnate Lamas from all the Kagydpā monasteries attended the function. The Tibetan Government also sent its officials to be present on the occasion.

Up to the age of 13 the present Karmapa received instruction in different branches of the Buddhist religion and Tantric practice. He then left for Palpoung in Kham and performed many miracles on the way. At Gangtok he left a footmark on stream which is visible even when the stream is frozen over in winter. He was invited by the Li Thang Wa who were never at peace with the Chang-Thing-Wa. On his arrival the dispute ended without any bloodshed. He left another footmark there which can still be seen at Li Thang Pang-phuk Gompa.

In Kham he received special Kaw Wang from his guru and prominent avatars. In his 18th year he left the Tsurphu and remained there to his 21st year. He has mastered meditation in all its branches.

At the invitation of the Maharajah of Bhutan he went and stayed with him for 45 days giving blessings to the Maharajah, monks and laymen. Later he visited all sacred palaces in Nepal. The Prime minister's residence was graced by the Black Crown ceremony. There he extended his blessings to all Nepalese followers. Then he came down to visit the sacred palaces in India. A Nepalese colonel assisted him to his tours to

India.

In 1952, at the instant of His Holiness the Dalai Lama he proceeded to China along with him. The Dalai Lama desired him to visit all the monasteries in Kham. He returned to Tsurphu only in 1953. Between the years 1953 and 1956 he ordered the rebuilding of the seat of the Karmapas in Tsurphu. During this very period His Holiness the Dalai Lama graced Tsurphu with his visit.

When the 2500th Buddha Jayanti (anniversary) was being celebrated, His Holiness revisited all the sacred places in India. Time and time again, the Government of India was kind enough to accord him all facilities on his tours. In 1957 he returned to Tsurphu via Sikkim.

In 1959, having apprehended the calamity which overshadowed Tibet, he proceeded to India via Bhutan. He had to leave everything at Tsurphu and brought with him only important images, scriptures and essential ceremonial articles. His only aim to give to all beings the Teachings of the Buddhadharma, which will ultimately bring peace to a troubled world. He is in constant meditation for the benefit of all sentient beings.

He who approaches him with devotion will be able to understand this.

Contributed by Mrs. Grace V. Mcleod.

* * *

Listening

LISTEN...

We continually receive auditory information from the world around and within us.

Minimize distortion, by turning down the volume of your internal dialogue.

Reduce your "signal to noise ratio."

Imagine that the Universe is about to whisper the answer to your deepest questions...and of course you don't want to miss it!

LISTEN..

Simply attend without analysis or commentary to whatever sounds enter the sphere of your awareness. You don't label the sounds.

If you start thinking remind yourself to just.

LISTEN..

Effortlessly attend to sounds Let them come to you.

No need to tense or strain. Trust. Let go of control.

Be at ease. Still..quiet...receptive..and alert...

LISTEN...

Notice how sounds arise...and fade away..melting into silence or into other sounds.

No way to hold them, just allow them to flow..

LISTEN...

Where do the sounds go?...

LISTEN...

Where do they come from?...

LISTEN...

Experience how the space of your awareness effortlessly accommodates the symphony of a myriad sounds, thoughts, sensations, feelings and visions simultaneously. Simply allow your bodymind to relax into unencumbered clarity...

LISTEN...

Allow the answers to these questions to come as understanding, not as thoughts.

LISTEN...

And reflect, Who is Listening?....

HOLLOW BODY EXERCISE

One of the most effective techniques for dissipating accumulated stress is the ability to experience your body as though it is hollow. This can have an extraordinary effect in promoting balance and harmony in physical, neurological and mental states.

Process:

- 1) Sit comfortably with your spine straight. (A crossed legged position is optimal if it is comfortable, otherwise sit in a chair with your body symmetrical and your feet flat on the floor).
- 2) Begin by breathing your awareness in to fill your entire head, and as you breath out experience this entire region as though it is left filled with space. The natural radiance of this space allows many feelings and sensations to arise within it and they are free to come and flow freely without resistance or obstruction.
- 3) Continue on as in step 2 moving your breath and awareness sequentially through your entire body. A descending sequence moving from the head to neck and throat, shoulders, arms and hands, chest, abdomen, hips, buttocks and genitals, then legs and feet work best.
- 4) Gradually develop a tangible, if not visual, sense of your entire body as being completely hollow and radiant from the top of your head to the tips of your toes. Initially, it may be helpful to dissolve your body into this space-

like awareness one part at a time. With practice, one breath is sufficient to leave your entire body feeling hollow all at once.

- 5) Rest in this sense of luminous hollowness without concept-utilization. Simply allow thoughts, feelings, perceptions and images to arise and dissolve like luminous bubbles within the space of your hollow body. Allow each breath to energize your awareness and radiance.
- 6) The final stage of this exercise is to visualise your body in different sizes. Reduce it to the size of a sesame seed and then expand it as much as you can until it contains the universe. Continue alternating from as small as possible to as large as possible, and regardless of the size, learn to comfortably maintain the feeling of hollowness. Thorough and methodical practice of these exercises will develop these experiences to the degree of crystal clarity necessary for mastery. Having mastered this, there are a whole sequence of further exercises which are built on this facility to experience the spaciousness of form and the form of spaciousness.

Continue to practice even as you continue your daily activities. Furthermore, visualize the hollowness and natural radiance of eggs, vases, buildings, trees, people, and infinitum. Begin to know, feel or otherwise sense the world from the inside out. The natural integration developed by this type of mental exercise will greatly facilitate your success in many of the following exercises.



As you become familiar with the hollow body exercises, you might expand your awareness to fill the universe. Then allow the universe to dissolve into your body, your body dissolve into a small sphere of light at the center of your chest, and this small sphere grows smaller and smaller, until your mind simply dissolves into emptiness. Let the mind remain here; still, quiet, nonconceptual, until the first thought arises and then immediately generate yourself as your hollow body once again, yet this time feel as though all of your hindering thoughts, limitations, neurosis, and physical congestions have been completely dissolved into space and now you are arising fresh, clean, radiant and purified - reborn in a sense. Practice dissolving your ordinary solid sense of your body and conceptual mind into this limitless, luminous state. With practice, both the body and mind become lighter, clearer and more energized.

There are a number of powerful strategies for working with pain. They work essentially to bring your attention to the pain and allow the pain to be there. This is already a 180-degree turn from the way you usually relate to pain. One learns to

simply let the pain float there. Soften all the tissue around it, the muscles, the ligaments, the tendons. This is not a way of getting rid of pain; this is a way of investigating what is the truth of this thing called pain that has frightened you for your whole lifetime. Who even knows what pain is? Soon you come to a state in which the body is softened, and the pain is simply allowed to be there without resistance.

Then begin to soften around the ideas of "tumor" or "cancer", putting out the emergency light in the mind. You let go of all your models and ideas that reinforce pain and that are just more bubbles floating in the vastness of who you really are. We constantly suffer from a state of mistaken identity. We mistake the objects of our mind for who we really are, not recognizing that the space in which thoughts are floating is closer to the essence of our being.

When the body is soft, and the mind is soft and open, focus your attention directory in the field of sensations of pain. What are you feeling? What is the texture of that experience? Is what you call pain rough or smooth? What shape is it? Is it long and thin, flat or hard? Does it have tendrils? Does

it move, or does it stay still? Is it hot or cold? Does it have a color? Does it have a weight? By doing this you begin to experience pain directly for the first time. You start to investigate the moment-to-moment experience what we label pain. Again and again people will come out of this state and say, "You know, I have had this pressure on my spine for three years, but this is the first time I have fear understood what pain is."

As you really see how, in the moments of tightening around pain, it is magnified, you learn firsthand how resistance creates hell. Many people say, "I would be hard put to call my experience pain when I'm really at one with that sensation. It is a pressure or maybe heat. It seems to be amorphous. It doesn't stay in one place. It isn't a solid knot of suffering." Your relationship to pain changes. Then all the different means that people use for reducing pain, from morphine to visualizations, become more effective. But as long as you are trying to get rid of pain, you are still amplifying resistance and reinforcing the belief that pain

is an emergency to be escaped. In an ironic, backhanded way many of the methods we have of working with pain actually intensify it.

Then, once a person has investigated pain and is starting to open to it, they may apply other meditations that deal with more powerful relaxation. Allow your awareness to fill your body and then to extend beyond the boundary of your skin. Now feel an inch and then a few inches beyond your body, feel how your body is floating in awareness, permitted by awareness and that each sound or feeling or thought is arising and dissolving, floating freely in space. As you begin to expand the field of your awareness, the pain stays the same size yet your awareness becomes vaster and vaster.

As we transform our perception, it ceases to be an enemy to be feared and resisted, and becomes a familiar companion that we can meet trustingly with kindness.

Joel

Interview with

Khandro Chenmo Rinpochey



Can you tell me about your predecessor? Who she was, where she lived and what she did?

H.H Khakhyab Dorje, the fifteenth Karmapa, was told in his dreams that in order to prolong his life he needed to take a consort, who was an emanation of Yeshe Tshogyal. There were certain signs of the presence of that woman, and so his people went to search for her. Her name was Ugyen Tsomo and she was born near Tsurphu. She was brought to Tsurphu and became the consort of H.H. Karmapa 15th Kha Kyab Dorje.

Khakhyab Dorje lived for a few more years after that and during that time received teachings from her about the purification practices of Dorje Naljorma and she herself had to do the purification practice every day in order to prolong his life.

After Karmapa Khakhyab Dorje passed away, Khandro Ugyen Tsomo lived at the Tsurphu retreat centre. She spent most of her later years until the time of the Chinese occupation there, during which time she was mainly known as a retreat master.

How did it come about that you were recognised as her reincarnation?

After the Tibetans came into exile and the Karmapa moved to Sikkim, Khandro also traveled to Rumtek via Bhutan, where she spent some time on the way, and stayed there a few years before she passed away. When she was about to pass away, the nuns who were with her asked her to be reborn again and she said she would be born in Zangdok Palri and that they would meet her there. So, later I was born in the monastery of Zangdok Palri at Kalimpong.

My father, H.H. Mindrolling Trichen Rinpochey, and His Holiness the 16th Karmapa were very friendly and because Rinpochey was living in Kalimpong and the Karmapa was in Rumtek in Sikkim, they used to visit one another quite often. This is what my parents and other people have told me. Rinpochey had gone to see the Karmapa when I was one year old and Karmapa had recognised me and given me a name, but Rinpochey did not know who Ugyen Tsomo was and he mistook it for just a name.

Isn't a female incarnation relatively unusual-so often great women adepts come back as men?

Yes, Their numbers are definitely few, if you compare them with male tulkus. Even if there are many, they are not generally known about. The greater number of female tulkus have lived their lives as retreatants. If you look at the previous Khandro, she also spent most of her time in retreat. Only those who were very closely connected to Tsurphu actually knew or heard about her.

I have checked this through and observed that there were many, but very few were known about, either because Tibetan society was male dominated, or for other reasons.

Was the previous Khandro a nun?

Well, she married Khakhyab Dorje. After that she lived the life of a nun.

Can you tell me about your own unbringing and training?

First I was sent to school, but there was a little bit of confusion at the initial stages about of what they would actually make me do, because times were changing and a lot of children were going to school. My mother felt it was necessary for me to go to school. Rinpochey wanted me to study scriptures. So I went to school first and I was again taken out again after my kindergarten schooling and I was taught religious texts.

But, because my mother and father could not agree with one another, they decided to ask H.H. Dilgo Khyentse Rinpochey and His Holiness the Karmapa. They decided that I should take school as well as studying the scriptures and that they would send me to school on a trial basis up to the fourth grade. So I went to school until the fourth grade. That was a time when Dilgo Khyentse Rinpochey was giving the Rinchen Terzod Initiation in Dehra Dun.

After that they decided I wouldn't study in school and my full time would be given to scriptural training. So I was brought back from boarding school and I received the teachings. Then again Dilgo Khyentse Rinpochey said that it's necessary these days for somebody to have an understanding of both Western education as well as traditional Tibetan studies. So I was sent to a day school which had facilities for studying only in the morning. My sister and I went to school in the mornings and in the evenings we came back to the monastery and received teachings. Up to that point we had a balance between school and scripture studies, but after we left high school it became very difficult to get a balance of Shedra

training as well as college training. That is when we had to do full time Tibetan scripture studies and spend the entire time for spiritual studies.

Do you take inspiration from the previous Mindrolling Jetsunmas?

That has been a great encouragement

Anyone in particular?

Well, I think that whatever I and my sister have been able to do, its mainly because the family lineage has always made us aware that in the context of the Mindrolling tradition there's no difference between a boy and girl. Mindrolling Trichen Rinpochey has never made us feel that because we were girls we were not allowed to do certain things. Whatever we have done, it has been our decision. Rinpochey has never made us do anything because it was right or that was how the lineage was, but he's given us choice. He's always said, This is what you could be doing, this what you are doing-think about what you should do.

The Mindrolling lineage has had lots of women teachers, but Jetsun Mingyur Paldron, Terdag Lingpa's daughter, and Jetsun Trinlay Chodron, Rinpochey's great grandmother, these two have been great inspirations for us. They were both able to combine and balance (their activities) very well without becoming either over dominated by men or radical feminists. They were neither. They had a perfect balance between them which is something I like.

I believe that you have already begun teaching-to whom and what have you taught?

So far it's always been the case that women aren't so advanced in Buddha's teachings. I visit mainly Kagyupa centres and because I look after the nunnery it's natural that it's the nuns and the women's groups who like to receive teachings from me. Teachings are usually given according to what people ask for and we try to see what stage the people who are receiving the teachings are at. I teach a wide range of topics, but as I said, even if they want to receive an initiation it's always of female deity. Last year I gave seventeen talks in two months about women and Dharma. Mainly the questions I'm asked are about women and their role in the Buddhist tradition.

What are your responsibilities at present, particularly with regard to the nunnery?

You see, there are few nunneries and even those are very weak and in poor condition. The Kagyupa sect has previously had very strong nuns and nunneries and played a major role in their development, so His Holiness the Karmapa always wanted to have a nunnery established again in India. This resulted in the Rumtek nunnery that we have now. So after schooling and after a little bit of Buddhist education, it became necessary for me to go there and take care of the nunnery. Until now I have been looking after the nunnery, espccially with the teaching. Its difficults for nuns to receive teachings from monks or to join a monastery. Sometimes it is not proper, sometimes it is not permitted. So to make it possible for them to receive teachings, if Rinpochey cannot give them directly, he can do so through

me. I've just been a sort of channel for the teachings.

What are your plans or aspirations for the future?

My plan would be to establish a few schools for women where they could study independently.

Tibetan women?

All kinds of women. Education is something that we will have to work on, also it seems that women cannot become full fledged practitioners or teachers, so it would be very nice if we could bring up some nuns, or some women, who could become fully trained so that this continues later on. That is something I hope to do in the future.

Setting up of nunneries or institutions is good, but at the present moment what we are struggling against is having very few nuns who are able to teach. One person alone cannot be in different places all the time. Then we have a section of women who want to become Buddhist practitioners, but they don't want to take the vows. We need some facilities for those girls to come and study in our monastic institutions without having to take vows. This is something that we would like to do. The Mindrolling Jetsuns have done that before. That's something we will have to revive. That will be the work for the future.

There are two particular issues people have been interested in recently, one is a concern that nuns haven't been able to practice debate in their training and the other is the question of Bhikshuni (fully ordained nun's) vows. What do you think of these?

Every decade there seems to be one thing that is particularly popular, sometimes it is retreats, and everybody wants to go into retreat and starts building up retreat centres. Right now it is the time for Shedras (colleges) and the debate or bring up the standard of the nuns education, debate is something they will have to know. They will need more exacting teachers, so that is something good.

Also if a nun concentrates too much on debate alone, I don't think it would bring much development. There has to be development in all areas, whether it be personal practice, retreat, Shedra training, whatever.

Many are going to Taiwan, Hong Kong, Korea, to receive the Gelongma (Bhikshuni) vow that we didn't have in Tibetan society before. That is ok, I think it's good. But, personally, I don't think it's too important to become a Gelongma right now. Every nun has to be up to the standard, education wise, and in the way they are living. That standard has to be brought up. The Gelongma is very good, but because of the restrictions, right now, I don't think now is the right time to stress it too much I think they can become very good nuns first and then when everyone is up to a satisfactory level, then we can think about personal development. One must have a very strong foundation to build a good house.

There are indications that your sister is also someone special, do you have any comment?

Mindrolling Jetsuns are always brought up in a way in which they know they have to look after the

nunnery and so none of the Jetsuns have been away from the nunneries. There have always been one or two Jetsuns looking after the three Mindrolling nunneries. She is very special to us because she is the only one of us who is completely one hundred percent Mindrolling. I am concentrating half on Mindrolling and half on Kagyupa. She seems to be the only one giving all her attention to Mindrolling. (Laughs)

In terms of being an incarnation, Rinpoche has told us several times that she may be the reincarnation of Jetsun Trinley Chodron. But incarnate tulkus are not given that much importance in the Mindrolling tradition which stresses on personal development of this life. Probably that is one reason why Rinpochey has recognised only a few Tulkus.

Do you have any words of encouragement or advice for women practitioners?

Over the years I've been looking into this. When I first finished my education, I had the feeling that women were speaking out too much against the domination of men and I did not think it was so bad. Now I realise that women do have to face a lot of problems, and even if I say something about women, I find that my experience and other people's experience is very different because straight away I am Mindrolling Trichen's daughter or Khandro Chenmo. The title of Rinpochey pushes you into a very protected area and so we are not able to actually grasp the real situation that women or nuns face when they go to receive teachings. It has been very difficult for me to come into close contact with the real situation.

What I would say, and I don't know if this would suit everybody, whatever the situation is now or has been in the past, there is no difference at all between men practitioners and women practitioners, there are no teachings which women cannot practice, or cannot receive-it's equal. I wouldn't be discouraged right now, personally, I see a very good future for women. But most important is that women have to get together to work. We must not let our personal differences interfere with the development of the nunneries or the nuns as a whole. That is something that I would like to tell everybody.

Among the Buddhist practitioners it has always been differences between teachers. I am such and such teacher's student, and we are such and such nuns. We belong to this sect and this lineage etc. They always want to make something different, so we have huts small nunneries made up of huts, maintaining their differences. Then this nunnery does not want to help another nunnery because of the differences of teachers or the differences of sects, lots of political reasons. That is something we have to work against. This brings no benefit or development for anyone. We must overcome such ignorance.

**Interview done by Jeremy Rusell
for Cho Yang Magazine No. 5**

The Generation GAP

It the gap gets any wider, we could all fall through the cracks.

During the centuries family values, rituals and beliefs have changed, as man himself moved about, always searching for what he thought would be a new form of security. It has been about as stable as Planet Earth shifting, changing and exploding.

Because mankind generally doesn't understand its own Brain and True Nature, there are innumerable gaps. Very few of us understand the functions of the human brain and therefore cannot be really blamed for many errors of living. Likewise few of us know our True Natures, The Natures of Intinite Truth, The Full Meaning of Ultimate Reality, Love Wisdom Compassion. Because of this vast lack of knowing, mankind has struggled along century after century. Fortunately there have been and still are those who have sought to know the full meaning of life and these deeply compassionate beings have spent lifetimes trying to help others.

Spiritual Teachers of today seek to dispell old fears and superstitions. They seek to guide humans into a new way of life, coming to know of their interconnectedness and the Bodhisattva Ideal of truly caring about one another.

But right now happens to be a most distressing period of time. Families are broken. In many families both parents work. In others, one parent families, babies, little children and growing children are left in day care centres or go home from

school to fend for themselves. This, in many cases mean, that they spend three to four hours of watching unsupervised T.V. Their food isn't nourishing. Their parents, or parent come home tired and is/are not able to spend time with them, give them guidance or check on their studies.

Since many thousands of parents find it impossible to instill family values into their children, children are left more or less drifting along. However, this has meant that GANGS have become strong. They have their own values, rules, regulations and schedules...strong ones, far from what should be instilled into young, growing, unsure children and youth. The old family spirit has about disappeared.

Many, many thousands of children and youth are actually falling through the gap. They become addicted to smoking, the use of drugs, stealing and other unfortunate forms of behaviour.

Another unfortunate gap is the starvation of millions of humans of all ages. This is happening in much larger number, about the world, than countries admit. It is extremely cruel and those left half alive will live briefly with nothing but total lack of education, poor health and no way to help themselves or others.

I could go on and on, but it is more important to write of a few ways which, if followed will bring a measure of help to struggling families..those close to the generation gays.

JETSUN MILAREPA

Long ago, in the Land of Tibet, there lived a happy family, a father, mother, son and daughter. They had a large farm and raised fine crops. In the evenings they sang together and Milarepa, the son, had an especially sweet voice, clear as a bell. Now because the father was getting old he decided to make a will, to make sure his little family would be taken care of and never suffer. After writing all his wishes, he asked a relative to take care of his family and handle everything regarding the money, property and so on, after his death. Some time later the father did die and the relative hurried in to take care of everything. But much to the sorrow of the small family, this person took almost everything away from them and they were left with only a small piece of land, no money and lots of problems. The relative was very cruel and Milarepa's mother become so angry that she decided he should be punished.



She thought and thought of how to punish the relative and finally called Milarepa and said. "I am going to send you to a powerful magician where you will learn all kinds of magic tricks, then you must come home and use your magic to that entire family. Let them suffer as we are suffering. Milarepa, you will go tomorrow, but tell no one about it, I will prepare your clothes and take care of everything tonight. I will hide all you need tonight so no one will guess that you are going away. Then, you can get them and start on the way to your new teacher."

Milarepa learned magic, fierce and daring, such as he didn't even dream could happen. After a few years, when he was almost as good a magician as his teacher, he came home one night. But he didn't go to his own house. Instead he went to the relatives home. He saw that the fields were filled with wheat and fine foods. Using his powers of magic, he rained down hail stones as big as tennis balls. He sent a howling wind, a heavy rain and still bigger hail stones. Until at last all the fields were destroyed, the house was wrecked and his relatives left with nothing. Only then did he slip on home. Milarepa's mother was pleased and fixed him food, such as was only used at holidays. The relatives cried out in anger; "It was that Milarepa. This was no ordinary storm..it was the storm of a magician. We must find him and punish that boy severely. "They began to think of horrible ways they wanted to punish Milarepa.

Though Milarepa's mother and sister were happy, he wasn't. He felt terrible. He felt ashamed and sad. He couldn't sleep. He couldn't eat. So he again left home and began to wander here and there, not quite knowing where to go or what to do. By chance an old man came along and he seemed even unhappier

than Milarepa. So they began to talk together. The old man said..."I am sorry to have wasted my life...I am too old to study...but you Milarepa .pa are young. I will send you to a wonderful Buddhist teacher and you can learn the Dharma of the Buddha."

Milarepa cheered up and felt happier than he had for years. And the kind old man and Milarepa traveled along singing and enjoying the rivers and Rhododendrons that were blooming in big masses, on both sides of the road.

Because MARPA, the teacher, who was to help Milarepa, was wise, he already knew that he was soon to have a new disciple, one who had been doing some awful magic. Marpa decided that Milarepa, his new disciple should learn a few strong lessons. So, when Milarepa arrived happy and expecting to study right away, Marpa at first at first refused to even have him as a student. After much begging on the part of Milarepa, Marpa agreed to take him as a disciple.

But first", said Marpa, "You must build a stone cottage over there", and he pointed to a spot. Milarepa began to work, but the stones were heavy, the work was terribly hard and he soon had blisters on his hands and his arms and shoulders ached. Worse yet, no matter how hard he worked Marpa never said one kind word, but only scolded him for being slow and lazy.

Once the cottage was finished, Marpa claimed that Milarepa had built it on the wrong spot and told him to tear it down and start all over again, at another spot. Well, time and again, poor Milarepa built the stone cottage and Marpa told him he had built it on another wrong place. It meant tearing down all the stones, moving them and starting all over again. Finally Milarepa was worn out and began to think of going away and forgetting about learning anything at all. But at

last came the day, many, many months later, when Marpa said for his to come and study. And Marpa's wife fed him good foods and made him strong again. Oh he had learned some hard lessons!

In time, Milarepa became famous as a wise and holy man. Marpa said" I have taught you everything I know."

So Milarepa asked if he might go to a cave and spend the rest of his life meditating and singing the teachings. Marpa told him of a cave and Milarepa was thankful to his Guru, even if the lessons had been very, very hard, after all things can't always be easy. He was glad that he had stayed and kept patient.

It was peaceful at the cave. Milarepa sang the teachings he had learned and birds and creatures of many kinds listened. His voice was still sweet and his songs rang out through the valleys and across the meadows, and echoed among the mountains. One time Milarepa song:

"Oh the branches of the trees
The wild birds sing;
When the wind blows gently,
Slow dances the weeping willow tree..."

Later he sang:

"May all those who have heard of me
Those who have heard my name and
The story of my life,
May they all meet me,
In the Realm of Happiness."



Lhamo

PAGE 29

The Situation of Maori Children in New Zealand

Maoris are the indigenous people of New Zealand, a big island in the Pacific ocean. Unlike the Aborigines in Australia, Maoris have been in New Zealand for not much more than a thousand years. Maoris call their land "Aotearoa" which means the land of the big white cloud.

Their traditional culture was organised on a tribal basis and the children grew up in the Whanau (extended family).

Children played an important role for Maori culture because they were essential for the survival of the whole tribe. Right from the beginning they were integrated in various group processes and developed a strong group identity.

"Maori education was a training in social activities and in practical endeavour, by means of which the child became a useful and responsible member of the community."¹

Generally learning related to life skills for the benefit of the group. Learning took place in schools in which boys and girls were educated in different skills. In the highest schools only the sons of the chiefs and priests were educated in genealogy and religion. The institutions of Maori society were very stable and it was possible for the children to identify constructively with the norms and rules of the world they grew up in.

When the Europeans arrived in New Zealand within a short time everything changed com-

pletely. 1840 white settlers - called 'Pakehas' by the Maoris - came into the land and the Maoris entered on a period of rapid adoption of the white mans' goods and ways.

Soon they became a small minority in their own country. Maori people were separated and alienated from their land to become margined citizens in a new social order of not their making. From 1867-1917 they were not even allowed to speak Maori in schools and were beaten on their tongue if they did so.

Maoris fought and still fight against this suppression with passive and active resistance and they have been able to retain some basic elements of Maori culture. These are the marae (meeting place), tangihanga (funeral), dancing, singing, arts and crafts and whangaungatanga (Kinship) from the smaller corporate unit of the whanau to the iwi and waka (tribe).

But concerning the education of their children they did not have much choice. The socialisation process was not any more in the hands of the Maori people themselves, but they had to accept that. Their children had to visit kindergardens and state schools.

According to Graham Hingangaroa Smith within the New Zealand context it is the dominant Pakeha culture that is the culture of the school and that imbues the total New Zealand educational structure. ²

The teaching methodologies of the white system are not appropriate for Maori children as continued over - representation of Maori pupils within the crisis statistics of educational underachievement shows.

The white New Zealander often "blame the victim" and accuse Maori children as being lazy and unmotivated to achieve in schools. They emphasize that they have the "same chances" like European children, overseeing the simple fact that Maori children belong to a completely different culture with different ways of teaching and learning.

The figures tell a depressive story about Maori failure. Maoris fill the lowest places in educational statistics.

Of students who started secondary schooling in 1984, 9.4% of Pakeha males and 6.2% of Pakeha females dropped out before the fifth form, compared to 37.8% of Maori males and 31.5% of Maori females. Over 73% of Maori pupils left school without qualifications compared with 34% for non-Maoris.

In 1987 the Royal Commission on Social Policy published a report called "How fair is the New Zealand Education?"

The answer is unfortunately - not very. Richard Benton draws on over 160 items of recent research and concludes that racism is a feature of classroom life in many New Zealand schools.³

Marion Mcleod says: "The present system is a time-bomb - a ranked society perpetuation a ranked society, a racist reality."⁴

A five-year-old new Maori entrant enters a really alien and frightening world when he/she comes into the classroom. The majority of teachers and pupils are white, middle-class and monocultural. They consider Pakeha to be superior to Maori culture and teachers have low expectations for Maori pupils, because they hold "deficit" views of Maori children's competence.

Maori socialisation practices emphasize group orientation. Rugged competitive individual striving is alien to the ethos of Maori society and the competitive striving for the goals of School Certificate is inimical to their self-concept.

It is understandable that Maori children want to leave this hostile environment as fast as possible and they consciously opt out.

By doing so they follow a pattern which is quite strong. Because, what happens with all these Maori children, who drop out without any qualifications?

They usually do not get well-paid and interesting jobs and end up very fast at the bottom of the social ladder. Clearly, the majority of Maoris belong to the category of low socio-economic status.

Maoris like group activities and so many of these unemployed kids join together in gangs, where they find at least some stability and sense of identity. Often Alcohol becomes a serious problem.

A young man (18, gangmember) explains why he drinks:

"No job, no money, no homes, nowhere to go, and

nothing to do anything with, and because they (the gang) like it and they like their mates around."5

This statement shows the hopelessness of the situation for this person. Many of these children perceive that something is wrong, but do not see exactly how the system operates and blame themselves for their failure. Often crime is the outcome of their helplessness and desperation.

In 1971 the overall rate (of offending) for Maori boys (ages 10-16) inclusive was 5.1 times the rate for non-Maori boys and the overall rate for Maori girls was 7.4 times the rate for non-Maori girls. 6 All this is a clear indication that the policy of assimilation of the New Zealand Education Department has proved to be wrong.

After 150 years of contact with Europeans so much acculturation has taken place that they are many Maoris who cannot speak their own language (only around 10% of the Maoris know their language) or have little knowledge of Maori people in the recent decades. This destructive policy has been slightly modified and Pakeha - perceived solutions such as taha Maori (the Maori side) have been introduced in some schools in form of Maori language and cultural course.

But Mr. Smit said that taha Maori is a Pakeha controlled educational instrument. "It serves these (Pakeha) interests in the first instance, by maintaining the status quo position of keha social, cultural and political dominance..."7

He and many other Maoris claim an autonomous

Maori education system with their unique methods of teaching and learning. Maori people have already taken the initiative and created own kindergardens called "Kahanga Reo". Literally translated Te Kohanga Reo means "language nest", because it is the almost lost language, which is taught in these institutions.

Te Kohanga Reo establish very strong whanau bases, so that families can learn the language together. Teaching and learning of Maori language is facilitated in a supportive, loving and caring environment.

Graham Smith and Peter Sharpless also created autonomous primary schools for Maori children and even an Maori university is established to teach Maori language and culture.

So there is a strong revival of Maori culture and Maori parents are doing their best to create a supportive and loving environment for their children.

In a multicultural society, where many ethnic groups live close together, it is very important to accept cultural diversity. There is no superiority of one particular cultural group over another and therefore it should be possible to regard every culture as being valid and legitimate. If all human beings would truly accept that, children would not have to suffer from social and cultural infusties. There would be the chance to share different views and inspire each other, instead of suppressing and fighting each other.

Gabriele



THE BUDDHA - is the Enlightened and Compassionate Teacher, who by His own effort discovered and realized The Truth called Dharma. The name Buddha means the awakened one. A Buddha is one who knows life as it is....in every way, and is perfect in Wisdom, Love and Compassion.

Buddhism - This word means moral and philosophical Teachings of the Buddha and His disciples. This Teaching was made known to the world 2500 years ago, in India.

The Buddhist - A Buddhist is one who takes Refuge in the Buddha, the dharma and the Sangha (Order of disciples) and studies the Teachings, and endeavours to follow the Dharma in his daily life. A Buddhist is one who has compassion, love and faith.

Refuge - means to put one's trust in the enlightened one, His teachings, and the order. To accept the guidance and advice of The Buddha, Dharma and Sangha.

When a new student of Buddhism begins his studies and practice on the Dharma, he wants to know everything as fast as possible. He expects his Master to show him everything in one easy lesson.

For example, once there was a young monk who wanted to learn all of the teachings in one lesson, so that he too could be a teacher. He went to The Buddha and said, "Master will you please teach me All of your Dharma so that I won't have to spend years studying?"

The Buddha smiled and said, "Young man look about you. Do you see this huge forest? Do you think you could hold all the leaves of the trees in one hand?"

"Oh no sire, that would be impossible."

The Buddha said, "In the same way you cannot master all of my Teachings in one easy lesson."

Each student of the Dharma must realize that he has to learn and acquire all teaching and practice with discipline and must individually struggle for spiritual liberation.

"Even as the great Ocean (as seen from the beach) deepens gradually. slopes gradually, shelves gradually, with no abruptness like a precipice, even so in the Buddha Dharma, there is a gradual practice, a gradual training, a gradual course, with no abruptness."

* * *

The Buddha Sakyamuni Said:

"Just so, is it with the Bodhisattva who is full of pity and concerned with the welfare of all beings, who dwells in friendliness, compassion, sympathetic joy and evenmindedness.

A Bodhisattva's heart does not become cowed, nor stolid, does not despair, nor get despondent, is not frightened nor terrified.

Therefore, O' Sariputra, owing to a Bodhisattva's indifference to personal attainment and through his having relied on the perfection of Wisdom, he dwells without thought coverings; in the absence of thought-coverings, he has not been made to tremble - he has overcome what can be upset and in the end is sustained by Nirvana.

He knows exactly who is to be educated - how many and by what means, whether by his teachings, his physical appearance, his practices or his bearing - like a fire his mind constantly blazes up into good works for other. At the same time he always remains merged in the calm of the trances and formless attainments.

As a lotus flower, though it grows in water, is not polluted, so though he is born in the world is not polluted by worldly dharmas. It is through his compassionate skill in means for others that he is tied to the world and may appear in any form, even as a human being."

"Ever-blessed autonomous and free from defilements,
Every morning our thoughts are on Kwanzeon.
Every evening our thoughts are on Kwanzeon.
Every thought issues from the mind,
Every thought is not separated from the mind."

* * *

**ANANTA
KARUNA**

ANANTA KARUNA
SUBSCRIPTION FORM



BY
KARUNA PUBLICATION

Please send a **Postal Money Order**
for **\$13 Canadian** payable to

Virginia Smith
2399 Styan Rd.
Victoria, B.C.
CANADA
V8Z 5S3

Jetsun Dechen Paldon
Nyingmapa Mahabuddha Vihara
Clement Town, 248001
Dehra Dun (U.P.)
India

T.S.
==

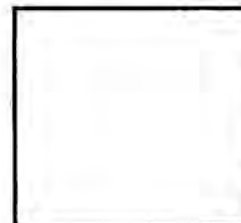
Name _____

Address _____

_____ *I wish to subscribe*

_____ *I wish to renew*

Dear Reader



from **Ananta Karuna**